

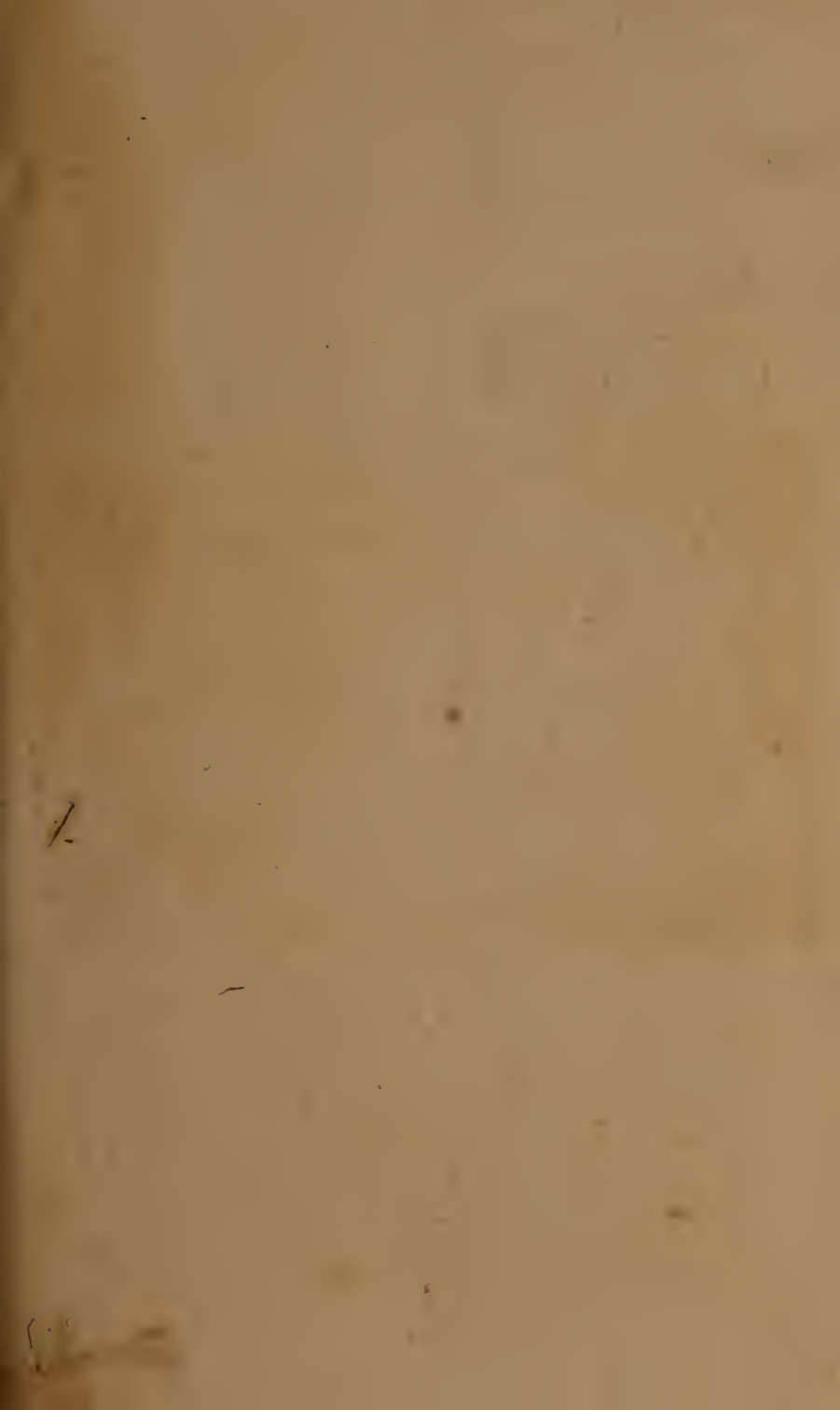
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THE
Jewish Expositor,
AND
FRIEND OF ISRAEL.

AUGUST, 1819.

A STAR IN THE WEST.

[Continued from p. 249.]

CHAPTER III.

*An enquiry into the language of the
American Indians.*

WHEN we consider how soon the family of Noah, scattered throughout Asia, Africa, and Europe, lost almost every trace of their original language, so far at least, as not to be easily understood by the nations into which they became divided—established different manners and customs peculiar to each nation or people—and finally formed for themselves respectively, such absurd and wholly differing modes of religious worship, as well as principles and doctrines, and finally became, at different times, to bear the most inveterate hatred to each other, we could no longer, at this remote period, hope for much success in looking for convincing testimony to prove

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the fact very satisfactorily, though we should stumble on the actual descendants of those children of Abraham, the lost ten tribes of Israel, after so long a dispersion and entire separation from the rest of the world. And if we do find any convincing testimony on this subject, we must attribute it to the overruling providence of that God who is wonderful in council, and true to all his promises. Hear Sir William Jones, whose authority will have great influence on all who know his character. In his discourse on the origin of the East Indians or Hindoos, Arabs, Tartars, &c. he says, "hence it follows, that the only family after the flood, established itself in the northern parts of *Iran*, now Persia. That as the family multiplied, they were divided into three distinct branches, each retaining little, at first, and losing the *whole* by de-

P P

grees, of their common primary language; but agreeing severally on new expressions for new ideas."

Father Charlevoix, a famous French writer, who came over to Canada very early, and paid particular attention to the Indian natives, says, "that the only means (which others have neglected) to come at the original of the Indian natives, are the knowledge of their languages, and comparing them with those of the other hemisphere, that are considered as primitives. Manners very soon degenerate by means of commerce with foreigners, and by mixture of several nations uniting in one body—and particularly so, amongst wandering tribes, living without principle, laws, education, or civil government, especially where absolute want of the necessaries of life takes place, and the necessity of doing without, causes their names and uses to perish together. From their dialects, we may ascend to the mother tongues themselves. These are distinguished by being more nervous than those derived from them, because they are formed from nature, and they contain a greater number of words, imitating the things whereof they are the signs. Hence he concludes that if those characteristical marks which are peculiar to any oriental nation are found in the Indian languages, we cannot reasonably doubt of their being truly original, and consequently that the people who speak them,

have passed over from that hemisphere."

This then must be an enquiry into facts, the investigation of which, from the nature of the subject, must be wholly founded on well authenticated accounts recorded by writers of character, who may be consulted on this occasion; or from the information of such persons who have been long domesticated with particular nations, suspected to have originated from the other hemisphere; or of persons whose occupation or mode of life has led them to visit parts of the globe, the most likely to afford some light on this abstruse subject. And even here our assistance cannot be expected to be great; but whatever we are able to discover, we will put together; in hopes that by pursuing this enquiry, though we should arise no farther than bare rudiments, the curiosity of the more learned and persevering, may produce some further and more adequate discovery, to enlighten mankind. The difficulties attending this attempt must be great. The Indian languages, having never been reduced to any certainty by letters, must have been exposed to great changes and misconceptions. They are still a wandering people, having no knowledge of grammar or of the arts and sciences. No monuments of antiquity—no mechanical trades—oppressed and distressed on all hands—driven from their original residence into a wilderness, and even

there not suffered to remain stationary;—but still driven from place to place—debased and enervated by the habitual use of intoxicating spirits, afforded them by traders, for the double purpose of profit and imposition—vitiated by the awful example of white people, we are at this day confined to the few traces of their original language, their religion, rites and customs, and a few common traditions that may yet with labour be collected, to form our opinions upon. The Indian languages in general, are very copious and expressive, considering the narrow sphere in which they move; their ideas being few in comparison with civilized nations. They have neither cases nor declensions. They have few or no prepositions—they remedy this, by affixes and suffixes, and their words are invariably the same in both numbers.

All this, if the writer's information be correct, is very similar to the Hebrew language. He has been informed from good authority, and the same is confirmed by a writer well acquainted with the subject, that there is no language known in Europe, except the Hebrew, without prepositions; that is, in separate and express words. The Indians have all the other parts of speech, except as above. They have no comparative or superlative degrees of comparison more than the Hebrews. They form the last, by some leading vowel of the divine name of the *great spirit* added

to the word. It is observed, by some Jewish, as well as Christian interpreters, that the several names of God, are often given as epithets by the Hebrews to those things which are the greatest, the strongest, and the best of their kind, as *ruach elohim*, a mighty wind. 1 vol. Stackhouse's History of the Bible, page 8. in a note. Both languages are very rhetorical, nervous, and emphatical. Those public speeches of the Indians, that the writer of these memoirs has heard or read, have been oratorical and adorned with strong metaphors in correct language, and greatly abound in allegory. About the year 1684, the governor of New York, sent an accredited agent to the Onondagos, on a dispute that was likely to arise with the French. The agent (one Arnold) behaved himself very haughtily towards the Indians, at delivering his commission. One of the chiefs then answered him in a strain of Indian eloquence, in which he said among other things, "I have two arms—I extend the one towards Montreal, there to support the tree of peace; and the other towards *Corlaer*, (the governor of New York) who has long been my brother. *Ononthis* (the governor of Canada) has been these ten years my father. *Corlaer* has been long my brother, with my own good will, but neither the one or the other is my master. *He who made the world*, gave me this land I possess. *I am free*. I respect them both; but no

man has a right to command me, and none ought to take amiss, my endeavouring all I can, that this land should not be troubled. To conclude, I can no longer delay repairing to my father, who has taken the pains to come to my very gate, and who has no terms to propose, but what are reasonable." 1 Wynne's History America, 402, 403.

At a meeting held with the President, General Washington, in 1790, to prevail upon him to relax the terms of a treaty of peace made with the commissioners under the old confederation, relative to an unreasonable cession of a large part of their country, which they had been rather persuaded to make to the United States, for the sake of peace, and which afterwards they sincerely repented of, *Cornplant*, who had long been a steady friend to the United States, in the most perilous part of the revolutionary war, delivered a long, persuasive, and able speech, which the writer of this preserved, and has now before him, and from which are extracted the following sentences, as a proof of the above assertion. "Father, when your army entered the country of the six nations, we called you the *town destroyer*, and to this day, when your name is heard, our women look behind them and turn pale; our children cling close to the necks of their mothers; but our counsellors and warriors being men cannot be afraid; but their hearts are

grieved by the fears of our women and children, and desire that it may be buried so deep, as to be heard of no more. Father, we will not conceal from you, that the great spirit and not man, has preserved *Cornplant* from the hands of his own nation. For they ask continually, where is the land, on which our children and their children, are to lie down upon? You told us, say they, that a line drawn from Pennsylvania to Lake Ontario, would mark it for ever on the east; and a line running from Beaver Creek to Pennsylvania, would mark it on the west. But we see that it is not so. For first one and then another comes and takes it away by order of that people, who you told us, promised to secure it to us for ever. *Cornplant* is silent, for he has nothing to answer. When the sun goes down, *Cornplant* opens his heart before the great spirit; and earlier than the sun appears again upon the hills, he gives thanks for his protection during the night, for he feels, that among men, become desperate by the injuries they sustain, it is God only that can preserve him. *Cornplant* loves peace—all he had in store, he has given to those, who have been robbed by your people, lest they should plunder the innocent, to repay themselves.

"The whole season which others have employed in providing for their families, *Cornplant* has spent in endeavours to preserve peace, and at this moment his wife and children

are lying on the ground, and in want of food.—His heart is in pain for them; but he perceives, that the *great spirit* will try his firmness, in doing what is right. Father! innocent men of our nation are killed one after another, though of our best families; but none of your people, who have committed these murders, have been punished. We recollect that you did promise to punish those who should kill our people; and we ask, was it intended that your people should kill the Seneca's, and not only remain unpunished, but be *protected from the next of kin*. Father! these to us are great things. *We know that you are very strong—We have heard that you are wise, but we shall wait to hear your answer to this, that we may know that you are just.*"

Adair records a sentence of a speech of an Indian captain to his companions, in his oration for war. Near the conclusion of his harangue, he told the warriors, "he feelingly knew that their guns were burning in their hands—their tomahawks were thirsty to drink the blood of their enemy, and their trusty arrows were impatient to be upon the wing; and lest delay should burn their hearts any longer, he gave them the cool refreshing word, "*join the holy ark,*" and away to cut off the devoted enemy."

But a speech made by *Logan*, a famous Indian chief, about the year 1775, was never exceeded by Demosthenes or Ci-

cero. In revenge for a murder committed by some unknown Indians, a party of our people fired on a canoe loaded with women and children, and one man, all of whom happened to belong to the family of *Logan*, who had been long the staunch friend of the Americans, and then at perfect peace with them. A war immediately ensued, and after much bloodshed on both sides, the Indians were beat, and sued for peace. A treaty was held, but *Logan* disdainfully refused to be reckoned among the suppliants; but to prevent any disadvantage from his absence to his nation, he sent the following talk to be delivered to Lord Dunmore at the treaty. "I appeal to any white man to say, if he ever entered *Logan's* cabin hungry, and he gave him not meat—if ever he came cold and naked, and *Logan* cloathed him not. During the course of the last long and bloody war, *Logan* remained idle in his cabin, an advocate for peace. Such was his love for the white men, that my countrymen pointed as they passed, and said, *Logan is the friend of white men*. I had thought to have lived with you, but for the injuries of one man. Colonel ——— the last spring, in cold blood, and unprovoked, murdered all the relations of *Logan*, not sparing even my woman and children. There runs not a drop of his blood in the veins of any living creature. This called on me for revenge. I have sought it. I have killed many. I have fully

glutted my vengeance. For my country, I rejoice at the beams of peace. But do not harbour a thought that mine is the joy of fear. *Logan* never felt fear. He will not turn on his heel to save his life. Who is there to mourn for *Logan*? No, not one."

Great allowance must be made for translations into another language, especially by illiterate and ignorant interpreters. This destroys the force as well as beauty of the original.

A writer (*Adair*) who has had the best opportunities to know the true idiom of their language, by a residence among them for forty years, has taken great pains to shew the similarity of the Hebrew, with the Indian languages, both in their roots and general construction; and insists that many of the Indian words, to this day, are purely Hebrew, notwithstanding their exposure to the loss of it to such a degree, as to make the preservation of it so far, little less than miraculous.

Let any one compare the old original Hebrew, spoken with so much purity by the Jews before the Babylonish captivity, with that spoken by the same people on their return, after the comparatively short space of seventy years, and he will find it had become a barbarous mixture of the Hebrew and Chaldaic languages, so as not to be understood by an ancient Hebrew, and in a great measure has continued so to this day. We say such a consideration

will show an almost miraculous intervention of Divine Providence, should a clear trace of the original language be discoverable among the natives of our wilderness at this day. "Their words and sentences are expressive, concise, emphatical, sonorous, and bold." Father Charlevoix, in his history of Canada, paid more attention to the Indian languages than most travellers before him, and indeed he had greater opportunities, and was a man of learning, and considerable abilities. He says, "that the *Algonquin* and *Huron* languages, have, between them, that of almost all the savage nations of Canada we are acquainted with. Whoever should well understand both, might travel without an interpreter, more than fifteen hundred leagues of country, and make himself understood by a hundred different nations, who have each their peculiar tongue. The *Algonquin* especially has a vast extent. It begins at Acadia and the Gulph of St. Lawrence, and takes a compass of twelve hundred leagues twining from the south-east by the north, to the south west. They say also, that the Wolf Nation, or the Mohegans, and the greatest part of the Indians of New-England and Virginia, speak the *Algonquin* dialects. The *Huron* language has a copiousness, an energy, and a sublimity, perhaps not to be found in any of the finest languages we know of; and those whose native tongue it is, though

now but a handful of men, have such an elevation of soul, as agrees much better with the majesty of their language, than with the state to which they are reduced. Some have fancied they found a similarity with the Hebrew, others have thought it had the same origin with the Greek." "The Algonquin language has not so much force as the Huron; but has more sweetness and elegance. Both have a richness of expression, a variety of turns, a propriety of terms, a regularity which astonishes—but what is more surprising, is, that among these barbarians, who never study to speak well, and who never had the use of writing, there is never introduced a bad word, an improper term, or a vicious construction. And even their children preserve all the purity of the language in their common discourse. On the other hand, the manner in which they animate all they say, leaves no room to doubt of their comprehending all the worth of their expressions, and all the beauty of their language."

Mr. Colden, who wrote the History of the Wars of the Five Nations, about the year 1750, and was a man of considerable note, speaking of the language of those nations says, "they are very nice in the turn of their expressions, and that a few of them are so far masters of their language, as never to offend the ears of their Indian auditory by an unpolite expression. They have, it seems, a certain urbanity or atticism

in their language, of which the common ears are very sensible, though only their great speakers attain to it. They are so given to speech making, that their common compliments to any person they respect, at meeting or parting, are made in harangues. They have a few radical words, but they compound them without end. By this their language becomes sufficiently copious, and leaves room for a good deal of art to please a delicate ear. Their language abounds with gutturals and strong aspirations, which make it very sonorous and bold. Their speeches abound with metaphors, after the manner of the eastern nations." It should be noted, that Mr. Colden, though a sensible man, and of excellent character, could not speak their language, and not having any considerable communication with them took his information from others.

The late Rev. Dr. Jonathan Edwards, of Connecticut, son of the late President Edwards, who was a man of great celebrity, as a well read, pious divine, and of considerable erudition, was intimately associated with the Indians at Stockbridge, of the Mohegan tribe in that state, from the age of six years. He understood their language equally with his mother tongue. He also had studied that of the Mohawks, having resided in their nation about six months for that purpose. He informs us that the name *Mohegan* is a corruption of *Mukkekaneaw*, arising from

the English pronunciation. This is a very common thing, and occasions much confusion, and great difficulties, in tracing the languages of the different tribes. For we have not only to contend with a different pronunciation and spelling of both English and French, but the corruption and ignorance of interpreters and traders, especially in an early day; and also the different modes of writing the same word by different people, arising from their different conceptions of the word as pronounced by the Indians.* As for instance, in the same words by the English and French—

English.	French.
Owenagunges.	Abenaguies.
Maques.	Aniez.
Odistastagheks.	Mascoaties.
Makihander.	Mourigan.
Oneydoes.	Oneyonts.
Utawawas.	Outawies.
Todericks.	Tateras.
Satana's.	Shaonouons.

The Mohegan language was spoken by all the various tribes of New England. Many of the tribes had a different dialect, but the language was radically the same. Mr. Elliott, called the Indian Apostle, who was among the first settlers of

Massachusetts, and died in 1691, translated the Bible into Indian, which is found to be in a particular dialect of the Mohegan language. Dr. Edwards says, it appears to be much more extensive than any other language in North America. The language of the *Delawares*, in Pennsylvania, of the *Penobscots*, bordering on Nova Scotia, of the *Indians of St. Francis*, in Canada, of the *Shawanese*, on the Ohio, and of the *Chippewas*, at the westward of Lake Huron, were all radically the same with the *Mohegan*. The same is said of the *Ottowas*, *Nanticokes*, *Munsees*, *Menomonies*, *Messisagas*, *Saukies*, *Ottagaumies*, *Killistinoes*, *Nipegons*, *Algonkins*, *Winnebagoes*, &c.

Dr. Edwards asserts, that for the pronouns common in other languages, they express the pronouns both substantive and adjective, by affixes or letters, or syllables added at the beginnings or ends, or both, of their nouns. In this particular, the structure of their language coincides with that of the Hebrew, in an instance in which the Hebrew differs from all the languages of Europe, ancient and modern, with this only difference, that the Hebrews always joined the affixes to the ends of the words, whereas the Indians, in pronouns of the singular number, prefix the letter or syllable; but in the plural number, they add others as suffixes. Also as the word is increased, they change and transpose the vowels, as in

* The different sounds given by different tribes to the same letters, is also a source of difficulty. Those who write, often use the letter a, where the sound is oh, so that owoh is used in the Mohegan where a or au is used in other languages, as Moquoh for Moquah, a bear. The sound of these two are alike, when spoken by an Indian. The e final, is never sounded in any word, but a monosyllable.

tuohhecan, an hatchet; *ndumhecan*, my hatchet; the *o* is changed into *u*, and transposed after the manner of the Hebrews; likewise in some instances, the *t* is changed into *d*.

Besides what has been observed concerning *prefixes* and *suffixes*, there is a remarkable analogy, says Dr. Edwards, between some words of the Mohegan language, and the correspondent words in the Hebrew. In the Mohegan, *niah* is *I*. In Hebrew it is *ani*, which is the two syllables of *niah* transposed. *Keah*, thou or thee. The Hebrews use *Ka* the suffix. *Uwuh*, is this man, or this thing; very analogous to the Hebrew *Hu*, or *Huah*, ipse. *Necaunuh*, is *we*: in Hebrew it is *nachnu* or *anachnu*. In Hebrew *ni* is the suffix for *me*, or the first person. In the Mohegan, *n* or *ne*, is prefixed to denote the first person, as *nmeetsch*, or *nimeetsch*, I eat. In Hebrew *k* or *ka*, is the suffix for the second person, and is indifferently either a pronoun, substantive or adjective. *K* or *ka*, has the same use in the Mohegan language as *kmeetsch* or *kanicetsch*, thou eatest. *Knish*, thy hand. In Hebrew the *vau*, and the letter *u* and *hu*, are the suffixes for *he* or *them*. In the Indian the same is expressed by *u* or *uw*, and by *oo*, as in *uduhwhunnw*, I love him, *Pumissoo*, he walketh. In Hebrew, the suffix to express *our* or *us*, is *nu*. In Mohegan, it is *nuh*, as *noghnuh*, our father. *Nmeetschnuh*, we eat, &c.

* * * * *

As the writer of this does not understand either the Hebrew or Indian languages, so as to be a judge of their true idioms or spelling, he would not carry his comparisons of one language with the other, too far. Yet he cannot well avoid mentioning, merely as a matter of curiosity, that the Mohawks, in confederacy with the Five Nations, as subsisting at the first arrival of the Europeans in America, were considered as the lawgivers, or the interpreters of duty, to the other tribes. Nay, this was so great, that all paid obedience to their advice. They considered themselves as supreme, or first among the rest. Mr. Colden says, that he had been told by old men in New England, that when their Indians were at war, formerly, with the Mohawks, as soon as one appeared, their Indians raised a cry from hill to hill, a Mohawk! a Mohawk! Upon which all fled like sheep before a wolf, without attempting to make the least resistance. And that all the nations around them, have for many years entirely submitted to their advice, and pay them a yearly tribute of wampum. The tributary nations dare not make war or peace, without the consent of the Mohawks. Mr. Colden has given a speech of the Mohawks, in answer to one from the governor of Virginia, complaining of the other confederate nations, which shows the Mohawks' superiority over them, and the mode in which they corrected their misdoings. Now it seems

very remarkable, that the Hebrew word *Mhlokek*, spelled so much like the Indian word, means a lawgiver, (legis interpreter) or a superior.

Blind chance could not have directed so great a number of remote and warring savage nations to fix on, and unite in so nice a religious standard of speech, and even grammatical construction of language, where there was no knowledge of letters or syntax. For instance, *A, oo, EA*, is a strong religious Indian emblem, signifying, *I climb, ascend, or remove* to another place of residence. It points to *A-nq-wah*, the first person singular, and *O E A*, or *Yah, He, Wah*, and implies putting themselves under the divine patronage. The beginning of that most sacred symbol, is by studious skill, and a thorough knowledge of the power of letters, placed twice, to prevent them from being applied to the sacred name, for vain purposes, or created things.

Though they have lost the true meaning of their religious emblems, except what a very few of the more intelligent traders revive in the retentive memories of the old inquisitive magi, or beloved man; yet tradition directs them to apply them properly. They use many plain religious emblems of the divine name, as *Y, O, he, wah*—*Yah* and *Ale*, and these are the roots of a prodigious number of words, through their various dialects. It is worthy of remembrance, that two Indians, who belong to far dis-

tant nations, without the knowledge of each other's language, except from the general idiom, will intelligibly converse together, and contract engagements without any interpreter, in such a surprising manner, as is scarcely credible. In like manner, we read of Abraham, Isaac, and Jacob, travelling from country to country, from Chaldea into Palestine, when inhabited by various differing nations—thence into Egypt and back again, making engagements, and treating with citizens wherever they went. But we never read of any difficulty of being understood, or their using an interpreter.

The Indians generally express themselves with great vehemence and short pauses, in their public speeches. Their periods are well turned, and very sonorous and harmonious. Their words are specially chosen, and well disposed, with great care and knowledge of their subject and language, to show the being, power, and agency of the great spirit in all that concerns them.

To speak in general terms, their language, in their roots, idiom, and particular construction, appears to have the whole genius of the Hebrew, and what is very remarkable, and well worthy of serious observation, has most of the peculiarities of that language, especially those in which it differs from most other languages; and "often, both in letters and signification, synonymous with the Hebrew language." They

call the lightning and thunder, Eloha, and its rumbling noise, Rowah, which may not, improperly, be deduced from the Hebrew word *Ruach*, a name of the third person in the holy Trinity, originally signifying, "the air in motion, or a rushing wind."—Faber.

The Indian compounded words are generally pretty long, but those that are radical or simple, are mostly short; very few, if any of them, exceed three or four syllables. And as their dialects are guttural, every word contains some consonants, and these are the essential characteristics of language. Where they deviate from this rule, it is by religious emblems, which obviously proceeds from the great regard they pay to the names of the Deity, especially to the great four lettered, divine, essential name, by using the letters it contains, and the vowels it was originally pronounced with, to convey a virtuous idea; or by doubling or transposing them, to signify the contrary. In this all the Indian nations agree. And as this general custom must proceed from one primary cause, it seems to assure us, that this people was not in a savage state when they first separated, and varied their dialects with so much religious care and exact art.

Souard, in his *Melanges de Literature, or Literary Miscellanies*, speaking of the Indians of *Guiana*, observes, "on the authority of a learned Jew, *Isaac Nasci*, residing at Su-

rinam," we are informed that the language of those Indians, which he calls the *Galibe dialect*, and which is common to all the tribes of *Guiana*, is soft and agreeable to the ear, abounding in vowels and synonyms, and possessing a syntax as regular as it would have been, if established by an academy. This Jew says that all the substantives are Hebrew. The word expressive of the soul in each language, means *breath*. They have the same word in Hebrew to denominate God, which means master, or lord."

It is said, there are but two mother tongues among the northern Indians, and extending thence to the Mississippi, the Huron and Algonquin, and there is not more difference between these, than between the Norman and French. Dr. Edwards asserts, that the language of the Delawares, in Pennsylvania—of the Penobscots, bordering on Nova-Scotia—of the Indians of St. Francis, in Canada—of the Shawanese, on the Ohio—of the Chippewas, to the westward of Lake Huron—of the Ottawas, Nanticokes, Munsees, Minioniones, Messuagues, Saasskies, Ottagamies, Killestinoes, Mipegoes, Algonquins, Winnebagoes, and of the several tribes in New-England, are radically the same, and the variations between them are to be accounted for from their want of letters and of communication. Much stress may be laid on Dr. Edwards' opinion. He was a man of strict

integrity, and great piety. He had a liberal education—was greatly improved in the Indian languages, which he habituated himself to from early life, having lived long among the Indians.

[To be continued.]

DIALOGUES BETWEEN A JEW AND HIS TEACHER.

CHAPTER III.

On Repentance, which Israel ought to do with all their heart and soul, but not as the repentance of the day of atonement, which lasts no longer than a day.

Samuel. I have been informed that when Israel shall repent they will be delivered: now, worthy rabbi, how often already have they repented—on the day of atonement and other solemn days—and their captivity still continues: it is on this account that the priests and other learned men of the Gentiles pronounce our hope of deliverance vain and groundless.

Rabbi Menahem. Did Israel perfectly repent, no doubt their sins would be pardoned, and their deliverance must be the issue, because God has plainly promised it. That these effects, therefore, have not as yet taken place, proves that Israel, I mean the great bulk of the nation, have not yet perfectly repented.

Sam. How then are we to repent otherwise than we constantly have been used to do hitherto.

Rab. M. Turn up the eighteenth chapter of Ezekiel, and

in verses 30, 31, and 32, you will find what God says of true repentance.

Sam. "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn *yourselves* from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves* and live ye."

Rab. M. You now see that right repentance consists in a renewal of the heart and mind, and a consequent ceasing from sin. The same definition is given in Sepher Ir Haggibborim, "Repentance consists in a man's confessing his own sinfulness, and subduing his own will, which our rabbies have well compared to a sacrifice." Now, although we keep the great and the little day of atonement,* and other days of mortification, where is that self-denial, that sacrifice of our own will, spoken of in the last quoted writer, which alone is true repentance? Where the

* Every first day of the month which is half a feast day, is immediately preceded by "a little day of atonement" (יום כפור קטן), which is half a fast day. Some of the prayers read on these occasions have evidently been inspired by a fervent and devotional spirit. The translator of these dialogues can truly say he has often felt the *unction* which pervades them.

new heart and the new spirit, spoken of in the prophet?

Sam. And will God, to whom the frailty of our flesh and blood is known, be so rigid?

Rab. M. God therefore created man in his own image and likeness, (Gen. i. 26.) that he might be holy as God is holy. (Lev. xix. 2.) Man in that state was, as rabbi Bechai observes, wholly intellectual and without an evil will.* He then had the power as well as the precept, to keep the law; but though he has lost the former, the latter remains still in force. He is to love God with all his heart, soul, and strength (Deut. vi. 5.); he is to love his neighbour as his own self (Lev. xix. 18); nay, he is to love his very enemy, and to render him cordial assistance in distress (Exod. xxiii. 4.); lastly, he is to set bounds to his temporal desires, for not even in a transient thought is he to covet what is his neighbour's (Exod. xx. 14.).

Sam. Please to give me a brief and comprehensive summary of the whole law.

Rab. M. I have just mentioned one, LOVE TO GOD AND MAN. Perfect love to God comprises every duty (commandments and prohibitions†) which the creature owes to his Creator. Perfect love to man includes all our social obligations to each other. The evil will that dwells in us is ever

hostile to the fulfilment of these duties, and therefore the law extends itself to that internal enemy when it prohibits "coveting."

Sam. Is then the law for ever unchangeable?

Rab. M. All that has been mentioned is immutable like God: but there are commandments and prohibitions in the law susceptible of a change, as may be learnt from Sepher Ikarim,* "the divine code has undergone changes (such are the words in that book), from prohibition to permission and vice versa, according to the exigencies of the times." In the thirteenth Section of the same part we find this observation enlarged and illustrated, "When God gave the law he knew that that dispensation was sufficient for the period that his wisdom had allotted to it, to make the recipients meet to prepare their dispositions for a SECOND DISPENSATION, which, though he did not intimate, should in due time, be his rule of governing them."

Sam. But do we not say in our Liturgy, "God will not change, nor alter his law for ever."†

Rab. M. True; yet, as the above-mentioned author further observes, may not the physician prescribe one regimen to his patient for a limited period, without specifying its duration; and when the patient has got stronger introduce such

* See Expositor July, p. 262, first note.

† מצות עשה ומצות לא תעשה

* III. Perek 4.

† In the beautiful hymn called יגדל.

alterations as he may think best adapted to his present state ; will such conduct at all surprise the person under cure ?

Sam. Certainly not, if he is in his right mind.

Rab. M. The same work furnishes us with another very proper illustration, "It is the method of every teacher to instruct his pupil in the elements and more easy parts of his art ; and, being well grounded in these, he removes him to the more difficult and abstruse ones, which must have been quite unintelligible at the first.

Sam. And are there examples of such alterations in the divine law having actually taken place ?

Rab. M. There are ; and the *Sepher Ikarim* produce some : "After their deliverance," says he, "from their second captivity, they were commanded through Jeremiah (xvi. 14.) no more to swear, 'As the Lord liveth who brought the children of Israel up out of the land of Egypt, but, As the Lord liveth who caused to go up and brought the seed of the house of Israel from the land of the north,' &c. This led them to abandon their former period which was in remembrance of the Exodus from Egypt, and to adopt another, commencing at the month of *Tishri*, in remembrance of their second deliverance, for which cause also they retained the names of the months which they brought up with them from Chaldea. They understood therefore the law which established *Nisan* as

the first month to be a temporal not a perpetual one, although no term was mentioned in the promulgation of it. There is therefore nothing which hinders our asserting *that a divine law may come* which shall abrogate some former prohibitions. And this is the opinion of some of our rabbies, who interpret that passage 'God looses them that are bound' (Psalm cxlvi. 7.) God may allow things prohibited before.* Thus also God allowed the use of animal food to Noah which he had prohibited to Adam." Thus far from *Sepher Ikarim*.

Sam. Very well : but such laws as, "Hear Israel, the Lord our God is one Lord," and "Thou shalt love the Lord thy God, &c." and "Thou shalt not covet"—will not such ever remain in force ?

Rab. M. Most assuredly ; and especially the section which begins with "Hear, O Israel," which whoever does not keep, transgresses the whole law, though he should appear to observe all the rest of the commandments. For it is "not as man seeth ; for man seeth the appearance, but the Lord seeth the heart" (1 Sam. xvi. 7.).

Sam. Woe is me ! then the Israelites have never yet rightly kept the law ?

Rab. M. Without doubt

* A foolish, but not unusual pun, reading אסורין for אסורים, *Medrash Tanchuma*.

+ The Section beginning with these words, is a prominent part of the Hebrew Liturgy, and goes by the name of קריאת שמע

they have not. Hence Daniel in his prayer complains (ix. 11.), "And all Israel have transgressed thy law, and turned aside from obeying thy voice." Every thing therefore which in act or thought is contrary to the divine commandment is sin.

Sam. Who or what, I pray you, is the first author or cause of sin?

Rab. M. Not God, "he has no pleasure in wickedness" (Psalm v. 5.); but Samael,* that primitive serpent which deceived our mother Eve (Gen. iii. 4.). She saw indeed a natural serpent, but, as rabbi Simeon Ben Yochai observes,† "It was Samael himself who was seen upon the serpent," and a little below the same author says, "We have learnt that at that time Samael descended from heaven riding upon that serpent, and all creatures when they saw him fled, but coming to the woman with enticing words, he caused death to all the world."

Sam. And whence comes this Samael—did God create him?

Rab. M. He created him but not evil. If God were not

the Creator of Samael we should be obliged to hold two first causes, two eternal beings. Far from us be this blasphemy of Mani,* who maintained that there existed two Deities, the one quickening, and the cause of all the good that happens, the other killing, and the source of all the evil.† No, there is but one Gôd, Creator of men and angels, and among the latter of Samael also and all his host. He created all things "goon" (Gen. i. 31.). But Samael and his crew apostatized from God and thus gave birth to sin; whilst the other angels remained innocent, as is said in *Sepher Ikarim*,‡ "They are free from all evil, there is in them no envy, nor any propensity to any sin whatever, their will is ever directed to that which is good and pleasing in the sight of God."

Sam. To dismiss the consideration of the angels, in what condition are we ourselves, now that our first progenitor has sinned?

Rab. M. Both Scripture and the writings of our wise men give us a faithful but dismal description of it. The former pronounces "the imagination of man's heart evil from his youth" (Gen. viii. 21.), which occasions the latter to observe, "The dough must indeed be spoiled against which the baker

* *Samael* synonymous with Satan. Compound of *שם* poison, destructive, and *אל* God.

† *Zohar* on Gen. iii. page 27, Ed. Cremona; page 105, Ed. Sulzbach. The translator should be highly obliged to be informed by a correspondent of the Expositor, whether there is extant a Latin translation of the *Zohar*. It is a work of various use in the Jewish controversy.

* The Heresiarch who gave name to the *Manichæans*.

† Rabbi Abraham's *Kabbala*, p. 9.

‡ *Perek* 12.

himself does testify,"* and in Saubedrin† they say, "The evil will has influence over a man from the moment of his conception, as it is written, 'Behold, I was shapen in iniquity; and in sin did my mother conceive me' (Ps. li. 5.).

Sam. I should like to have a more distinct idea of what our divines mean by the *evil will*.

Rab. M. They have illustrated their meaning by collecting some of the various characters which Scripture attributes to the evil will. I will point out the place to you—here

Sam. "Seven names (epithets or characters) are given to the evil will. First, *Evil*, as it is written, "The imagination (will, in Hebrew) of man's heart is *evil* (Gen. viii. 21.). Secondly, *Foreskin*, as it is written "Circumcise the *foreskin* of your heart" (Deut. x. 16.). Thirdly, *Unclean*, as we learn from David's prayer, "Create in me a *clean* heart" (Ps. li. 10.). Fourthly, *Enemy*, for it is written (Prov. xxv. 21.) "If thine *enemy* be hungry give him bread to eat"—How, worthy rabbi, I thought the wise man would here advise us to reconcile our neighbour that is hostile to us by shewing him kindness?

Rab. M. This certainly is the literal and genuine sense of this passage, but mystically it is thus paraphrased in Sepher Lekach Tob,‡ "When thy (spi-

ritual) enemy is hungry, (eager to cause thee to sin) give him to eat bread, (from the word of God) and to drink water (from the fear of God.) (For (thou) thou shalt heap coals of fire upon his head, (and thy reward shall be great: and if this foul fiend meet in the way, bring him to the house of devotion)* and God will repay thee." Thus far the paraphrase on Prov. xxv. 21, 22; proceed we now with the enumeration?

Sam. Fifthly, (the evil will is called) *A stumbling-block*, as it is written, "Take up the *stumbling-block* out of the way of my people" (Is. lvii. 14.); Sixthly, *a stone*, as it is written, "I will take the *heart of stone* out of your flesh" (Ezekiel xxxvi. 26.); Seventhly, *the hidden one*, as it is written, "I will remove far off from you the *hidden one*" (Joel ii. 20.).†

Rab. M. These seven characters are made to answer in the last quoted commentator to what are there called the seven cardinal sins which are in the heart of every son of man, viz. idleness, pride, for-

* בית המדרש "house of learning," properly, where sacred scripture used to be expounded, and prayers sometimes held.

† This passage, like the last but one, is mystically applied; very probably to lengthen out the catalogue. The word צפון signifies *hidden* as well as *North*, and the *North* received its name from a word which denotes *concealment*, perhaps, because the Orientals were not less profoundly ignorant about that region of the globe, than we Europeans are obliged to confess ourselves with all our superior advantages.

* עלובה העסה שהנחתם מעיר עליה

† Page 91.

‡ Question 25.

nication, drunkenness, passion, avarice, envy.

Sam. How does this our internal enemy exert his malice against us?

Rab. M. By prompting us to evil thoughts, wicked words, and bad actions, which are all equally contrary to the law, and, unless repented of, will be found to have seduced us from true happiness and a portion in the world to come,* whether they have been committed presumptuously, voluntarily, or inadvertently.

Sam. It follows, then, that wandering imaginations and evil thoughts are imputed as actual sins.

Rab. M. They are. Our Rabbies go even farther, "The intentions of sin," they say,† "involve more guilt than the transgression itself." And the *Maray Musar* assigns for a reason, "That the guilty act is often followed by sorrow and compunction, whereas this is not the case with guilty thoughts."

Sam. Surely if such is the truth men must be mistaken when they hold idle words, playing with cards, and dice, as innocent amusements.

Rab. M. They cannot be innocent, for they are incompatible with the contemplation of our maker, with the command to love him with all our heart, and to know him in *all* our ways (Proverbs iii. 6.) Hence that beautiful saying of

our wise men,* "Let all thy works be done for the sake of heaven." By the observance of this rule even the most indifferent actions, such as eating, drinking, walking, sitting, will acquire a real importance.

Sam. Weak flesh and blood as we are, how is it possible to hold our spirits always in this sublime frame.

Rab. M. This is not necessary, and indeed not reconcilable with the whole of our duty. We have already spoken of the second great commandment, *to love our neighbour as ourselves*. But how can we fulfil this commandment unless we contribute, either by study, or commerce, or acts of benevolence, to the safety, preservation, and comfort of society?

Sam. I see now clearly the melancholy cause of our detention in captivity. How short, oh, how short do we fall of the requisitions of the divine and holy law!

Rab. M. Hear the expostulation which God addresses to Israel: "Why criest thou for thine affliction? thy sorrow is incurable for the multitude of thine iniquity: *because* thy sins were increased I have done these things unto thee." Jer. xxx. 15.

Sam. Are there not any exempt from this charge?

Rab. M. If any could lay a claim to such a privilege we might surely expect the prophet Daniel, of whom such an honourable testimony is given,

* הלך לעולם הזה, confined to signify only *heaven*.

† Masechath Yoma, p. 29.

Ezek. xiv. 14. would be that person. But what says Daniel? Let us see whether he excludes himself from the number of Israelitish sinners; "Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him;" (ix. 11.) and again, "And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God." (verse 20.)

Sam. Dreadful indeed is our condition if we remain under the power of sin till we depart from this world.

Rab. M. Sacred Scripture has been awfully explicit on this subject. Isaiah shuts up the volume of his prophecies with this tremendous sentence, "And they shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh," (Isa. lxvi. 24.), which Daniel corroborates: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (xii. 2.).

indeed sinned. Is there no remedy, no way in which we may effectually repent by getting the better of our evil will and by sacrificing it to the will of God?

Rab. M. The task lies beyond the power of man. But blessed be God whose promise is to bring about a great, a general, and a genuine repentance through his own almighty energy. Read this prophecy, Ezek. xxxvi. 25—27.

Sam. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." Why then is it sinful to be too deeply engaged in the affairs and pleasures of this world, seeing we can do nothing towards our own conversion, and God has graciously promised to do all himself in his own time?

Rab. M. Because, my good friend, promise does not supersede prayer, and prayer is inconsistent with a worldly life; the want of a desirable thing is no excuse for not seeking the supply of it. Hence God demands our prayers for this very blessing, which in the same chapter, he had promised to bestow; "Yet for all this I will be enquired of by the house of

Sam. Alas! alas! we have

Israel to do it for them" (Ezek. xxxvi. 37.). And so the saints did: David entreats God: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit." (Ps. li. 12.) and again, (cxliii. 10.) "Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness;" and Jeremiah in the name of his nation cries, "Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old." (Lam. v. 21.)

Sam. Are there any other exercises preparatory to repentance?

Rab. M. Yes; Self-examination: "Let us search and try our ways, and turn again to the Lord," (Lam. iii. 40.); and confession of our sinfulness: "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord," (Jer. iii. 13.); and again, "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God," (Jer. xxxi. 18.)

Sam. Woe, O woe is me! What shall I do?

Rab. M. To be poor in spirit, my dear friend, broken in heart, and trembling at the word of Jehovah (Isa. lxvi. 20.). this, yes this is the frame pro-

per for a sinner, and which God looks upon with complacency. "Wash me thoroughly from mine iniquity, and cleanse me from my sin. Create in me a clean heart, O God; and renew a right spirit within me" (Psalm li. 2 and 10.). At the same time *contrition* is only one part of repentance, and if unaccompanied by an *actual reparation* of former wrongs, as far as lies in our power (such as restoring what has been acquired by oppression and wrong, Ezek. xxxiii. 19. recanting openly if we have defamed any person) it is but a partial consequently deceitful repentance.

Sam. Worthy rabbi, I think I may say from my present feelings that the beginnings of repentance (for alas! I fear I have never yet so repented as I ought) are painful.

Rab. M. You remember one of the characters or symbols of the evil will is the *foreskin*, therefore *circumcision* is a type of the painfulness of repentance (Dent. xxx. 6. Jer. iv. 1. 4.).

Sam. Oh the terrors of the wrath of God!

Rab. M. David, that model of true repentance, felt them before you when he said, "My days are like a shadow that declineth; and I am withered like grass," (Psalm cii. 11.). Yet this was only the entrance into repentance; the path becomes more lightsome as it goes on, soon divine love joins the real penitent and speeds his way to his reconciled God. And soon, I trust, you, my brother, will understand that divine saying

of Antigonus,* “Be not as servants that serve their Lord for reward (i. e. out of fear), but as those that serve him not for reward (i. e. out of love).

[To be continued.]

APPENDIX.

In the *Expositor* of last May, p. 174, second note, we have made an allusion to an expression of Gibbon; but the note from which it is taken, deserves, on more than one account, to be quoted entire in these pages.

“At Minorca,” says the historian, “the relics of St. Stephen converted in eight days, 540 Jews; with the help indeed of some *wholesome severities*, such as burning the synagogue, driving the obstinate infidels to starve among the rocks. See the original letter of Severus, bishop of Minorca, (ad calcem. St. Aug. de Civit. D.) and the judicious remarks of Basnage, (tom. viii. p. 245—251).” See Gibbon’s *Rome*, v. p. 132. 8vo. edition.

EXTRACT FROM THE TIMES.

It is with deep regret, we extract the following notice from the Times of the 2d of June, affording as it does a melancholy proof, that an unchristian spirit of hatred and persecution, against the descendants of Abraham, is still in operation on the Continent.

From the Maine, May 19.

“ACCOUNTS from the fron-

tiers of Saxony give the following particulars of the expulsion of the Jews from Meiningen:—From ancient times, the town had the privilege that no Jew should reside there; latterly, several Jews had established themselves there, without any opposition from the government. Some time since, circumstances being changed, the magistrates thought it advisable to enforce the old regulations, and all Jew beggars and petty dealers received orders to quit the town, which they did. Some rich Jewish families remained; and the magistrates were asked whether they should be further tolerated? The magistrates thought themselves not competent to decide this question, and called an assembly of the citizens. This assembly had scarcely heard what was the matter in debate, when some of them, resolved to cut the knot at once, collected some empty waggons standing in the market, obliged the Jews still remaining to pack up their goods, and to put themselves with them in the vehicles, which stood ready to convey them over the frontiers. The immediate cause of the event is said to have been, that a Jew, contrary to the ancient custom, which did not permit persons of his nation to acquire real property, had purchased a house in the town of Meiningen, and desired to have his name registered as the proprietor.”

PROCEEDINGS OF THE LONDON SOCIETY.

LETTER FROM MR. THOMAS
JARRETT OF MADRAS.

The following interesting communication has lately been received from Mr. Thomas Jarrett, of Madras.

*To the Secretary to the Committee
of the London Society for pro-
moting Christianity amongst the
Jews.*

My dear Sir,

I HAD the pleasure to receive on the 18th current, your favour expressing the sentiments of satisfaction, with which the Committee have been pleased to notice my communication of the 12th of August 1817, addressed to one of their body, united with an offer of every assistance in their power, presenting me some copies of the New Testament and the Prophets in Hebrew, the Jewish Expositor, with the Reports and Tracts published by the Society, for distribution, and inviting my correspondence and co-operation. Sensible of the consideration with which my letter has been received, I can, however, only evince, at least my good intentions in furtherance of the views of the Committee, by putting them regularly in possession of what has occurred since that period, and which, I trust, will prove to be not entirely devoid of interest to the Society.

The object which occupied my immediate attention at the

time I wrote was, that of reprinting for transmission to the Jews in Asia, the Hebrew Version of St. Matthew's Gospel which I then stated was nearly* completed, together with the affectionate address to them; in the meantime, I obtained all the information I could command from Cochin, for your Committee.

The work being at length completed, my next concern was, its distribution, and having the opportunity of knowing that the Madras corresponding Committee of the Church Mission Society, had recently interested itself in favour of the Jews at Cochin, (where the largest number dwell at present known in India) and that the Society's plans fortunately embraced the object for which it was prepared; I accordingly presented the Corresponding Committee with some copies for circulation, and the information I had received from Cochin, being not only suited to aid in its extensive circulation, but among other particulars, giving room for the opinion, that a part of the long lost ten tribes had been discovered, a point as being of much importance in itself, demands all the research that can be given to it, I consequently communicated to them a great portion of the

* The word "nearly," is omitted, I perceive, in the printed copy.

information I had until then collected for transmission to your Society; and as by inserting the letter I addressed to the Secretary of that Committee, an uniformity will be preserved, and repetitions rendered unnecessary, I shall give it place here.

*To the Secretary of the Madras
Corresponding Committee of the
Church Mission Society, Fort
St. George.*

Sir,

The object of this communication, which I have to request you will do me the honour to lay before the Committee, is, in the abstract, to present the Committee with copies of an Address and the Gospel according to St. Matthew in Hebrew, (bound together in one small volume) for transmission to the Jews within the range of your Society's Mission in Travancore, and to offer every information in my possession in furtherance of the object of disseminating the work amongst them, and to excite a lively interest in their behalf.

In May 1816, I was prepared to commence the design I had for some time formed, of transmitting to the Jews in Asia select portions of the Holy Scriptures in Hebrew, of which the work in question forms only a part.

From all the extraordinary events which have occurred of late years, and the information that has reached us from every quarter of the globe, compared with the prophecies,

it would seem, that the time draws very near to the period of the restoration of the Jews; and as the prophets declare, that a part of the house of Judah is to return to Canaan in a converted state, by the end of the 1260 prophetic days, (the conversion and subsequent restoration of the house of Israel, or the lost ten tribes, being referred by them to a later period) and, as our best commentators agree in opinion, that the commencement of the restoration of the former house will obtain within the present century; however they may differ in their calculations in regard to the precise year, I therefore conceived the necessity became obvious, for transmitting to the Jews in Asia, in the first instance, the records of the Christian faith, which, though they formerly rejected, we have the infallible word of prophecy to guide us in the assurance that a large portion of the Jews will accept, previous to their return to Judea, and that their conversion will not be confined to any particular part of the globe. To have proffered this, however, even half a century ago would probably have been lost labour, at present, it seems, they themselves are conscious that something great is about to be performed in their favour, by the God of their fathers, and for which they appear to be prepared.

The late Reverend Doctor Buchanan had already informed us in 1811, that a translation

of the New Testament into the Hebrew language, engaged the attention of a Society, termed the London Society for the promotion of Christianity amongst the Jews, and the Society itself, ascribes the praise of having suggested the undertaking to that eminent person. Their exertions are, however, principally directed to Europe and to the coasts of the Mediterranean, whither the Society propose to transmit the New Testament in Hebrew. I anxiously waited the first publication of this undertaking, so worthy of commendation, but failed in my application to England to obtain it; through the kindness however, of a friend, (Mr. Strachan) I was favoured with a copy of the Gospel according to St. Matthew late in 1816, for which I beg Mr. Strachan, and the gentleman from whom he procured it, who is unknown to me, will accept this public testimony of my obligations; and having written for, and received from London some copies of an affectionate address to the Jews in Hebrew, published by the same Society, I determined to reprint these in the first instance, and to prefix the address to the Gospel—a better introduction could not probably be composed, as will appear upon examination.

The original Gospel, the printed copies of which I have the gratification to offer one hundred for circulation among these people, was published in 1813, by the Society for promoting Christianity amongst

the Jews in London, and was dedicated by permission to the Bishops of Durham, Salisbury, Norwich, St. David's, Meath, and Cloyne; this is stated in that Society's Address to the Christian Public, published in aid of the execution of the version of the New Testament in pure Biblical Hebrew before mentioned, where it is added, that the translation of the whole Testament was then in a very forward state, as what is there said of all the New Testament equally applies to every portion of it, I shall insert a view of it here.

(N. B. An Account of this translation having been already published by your Society, its repetition in this place is unnecessary.)

This leads me to offer to your notice, the following account of the facilities afforded in this quarter of the globe, for circulating the Scriptures amongst the Jews throughout Asia, taken from notes intended for communication to the Society for promoting Christianity amongst the Jews in London, and which will be found to complete the line of intercourse noticed by that Society.

“The towns nearest us where Jews reside, are, however, situated in Travancore, and the country of the Cochin Rajah. This part of the Malabar coast, has of late years been placed under the jurisdiction of Fort St. George. and the first account, I believe, published relating to the Jews there, is that of the late Reverend Dr.

Buchanan in his Christian Researches in Asia, which being chiefly confined to the antiquity, manuscripts, and sentiments of the Jews concerning the present state of their nation, I was desirous of procuring intelligence more particularly suited to the objects I have in view. To this end, I requested Mr. Michael Sargon to write to his brother there, Mr. Moses Sargon, (a learned Jew) from whom I have obtained the following information. It appears that a Record was formerly kept at Cochin, of the places where Jews reside in several parts of the world, termed the Chronicle of Ezekiel Rabbi, and of his son David Rabbi; a copy of this he transmitted me, and from which I have selected the underwritten account. (This account has been slightly altered from that transmitted to the Secretary of the Corresponding Committee.)

White Jews.

At Cochin, 40 houses and a synagogue.

Black Jews.

At Cochin, 3 synagogues and 150 houses.

N. B. The houses of the White and Black Jews at Cochin, form one extensive street, which, includes those synagogues.

At Auckingamaul, situated across the river which divides this town from Cochin, 100 houses and 2 synagogues.

In the Interior.—Black Jews.

At Paroor, 1 synagogue and 100 houses.

At Chenotta, belonging to the Cochin Rajah, and half a day's journey from Cochin northward, 1 synagogue and 50 houses.

At Malla, in the Interior, 1 synagogue and 50 houses.

At Tritoor, 1 synagogue and 10 houses.

At Moodat, 1 synagogue and 10 houses.

The record of the synagogues and houses in the Interior, was made, it seems, prior to the destruction of the former, and many of the latter, by the troops of Hyder Ally Cawn, but subsequent to the desolation of Cranganore, mentioned by Dr. Buchanan, and little knowledge has since been obtained respecting their actual state.

White Jews.

On the coast of Arabia Felix, at Sadai and Muskat; on the southern coast of Arabia Felix, at Saher, Nahaman, and Adan; at these five places a great many Jews reside, and have synagogues.

At Mocha, and Sanah, in Arabia Felix, (at Sanah there is a College) and eight other places lying between these two in the Interior, a great many Jews are established and have synagogues. I shall not cite the various places mentioned in the Chronicle, on the European continent, as not coming within immediate attention. The following, my correspondent says, he obtained from the Hhakhamim (doctors) who have, at various times, visited Cochin, some of which we have also

from history as containing Jews.

White Jews.

At Bombay, a few Jews and a synagogue. At Surat, a few Jews and a synagogue.

At Aboushire, Bussorah, and Bagdat, many Jews and synagogues. At Hallub, (Halep, or Aleppo) many Jews. At Constantinople, in great numbers. At Jerusalem, a few Jews. In Egypt, many Jews; and lastly, at Calcutta, a synagogue and some families, a part of whom left Cochin for the purpose of residing there in 1808.

The above, as it relates to Cochin, will be found to differ from the late Rev. Dr. Buchanan's relation, which refers to their synagogues, but may be accounted for by one of the synagogues of the Black Jews being actually within that part of the street inhabited by the White Jews, and the Chronicle is fully confirmed herein by Mr. Michael Sargon, who was born and lived at Cochin. Thirteen years, during which period he had also often been at Auchingamal, on the opposite side of the river to Jew Town, which place Dr. Buchanan has not mentioned. It would appear, that no other white, or of that description, termed (above) Black Jews, reside on the Malabar Coast, but it is generally believed among them, that both Black and White Jews were carried away captive into the Interior upon the destruction of Cranganore, and this accords with the nar-

ative cited by Doctor Buchanan, in page 221, of his *Christian Researches*,* but the Cochin Jews are entirely ignorant of their fate; to discover these may not be an unprofitable object of research.

The White Jews, it seems, left Judea after the destruction of the second temple, and came to Cranganore, and ultimately to Cochin,† but the Black Jews are a distinct species, and are of a very interesting character. By Mr. Moses Sargon's account, when the White Jews first arrived at Cranganore, they found the Black Jews firmly established there. He describes them as converts from different nations, but adds, that they themselves declare they came from Madai, (Media) and this declaration, the Gentile names of many of them now living at Cochin, derived from their ancestors, would warrant, such as Elea (Elias) Madai, Abraham Madai, &c. and at Chenotta, the family of Isaac Madai. But the circumstance which attaches the most interest to this people, is, that the White Jews among themselves commonly distinguish these‡ Black Jews by the

* Edition of 1811.

† Vide Buchanan's *Christian Researches*, page 280.

‡ There are other Jews at Cochin, (indiscriminately termed by us, Black Jews) whose progenitors were obtained from the natives for servants, by the White Jews, circumcised and brought up in their religion, and ultimately liberated by their masters, but, who never intermarry even with the Black Jews described above, much less with the White, to whose synagogue, however,

term, "Ereb Rab," the same that is used in Exodus xii. 38.* to mark "the mixed multitude which went up also with the children of Israel from the land of Egypt," and which would lead to the supposition that this was actually their origin, and which many, I am told, of the White Jews at Cochin actually believe: further, they have no Nasi, (prince) Cohen, (priest)† or Levi, (Levites) amongst them, as the White Jews; or any distinction of family or tribe, but the elders perform the ceremonies, and the White Jews conceive themselves so superior to them, that they permit no intermarriages whatever.

"Cochin is visited by the Hhakhamim, or doctors, from Arabia Yemin, (Felix) and Jerusalem annually, and they collect alms for the support of the Jews at the latter place, who are described as being very poor. The Cochin Jews also make vows to the tomb of Ezra Sopher, (Ezra the scribe) at Jerusalem, the objects of which are conveyed thither by those Hhakhamim, and through whose means the Scriptures might be

forwarded to Arabia and the Holy Land. The copies of the Sepher Tora, or Book of the law written upon skins, are usually obtained from Sanah and Bussorah, one was received from Babil (Bagdat).

"The information supplied by the Hhakhamim is corroborated by two Jews from Bagdat, who are now (actually) at Madras, a circumstance very little known. Their names are Ezekiel Elea, and his brother Ezra Elea (Elias). They came here first about three years ago, freighting a ship from Bussorah, and more recently with a similar cargo; and they expect a freight of horses, coffee, and a few articles of merchandize in two or three months, by another ship from Bussorah. They call Bagdat, the New Babil* or Babylon, describing the ruins of the old, (as shewn in the Maps) about two days' journey from the former place southward. They are acquainted either as travellers, or by report, with the names of many places in Asia where Jews reside. Those that follow, were communicated by the eldest Ezekiel Elea, some of which have already been mentioned. In Persia, many Jews and synagogues. In Goorgistan, or Georgia, a great number of houses and synagogues; at Bussorah, 4 synagogues and 300 houses; at Kurkuf, in Kurdistan, 200 houses and 2 synagogues; At Mosel, (on the

they chiefly resort. The Black Jews also have a similar description of servants, formerly acquired from the Native princes, and who are, likewise, distinct, and intermarry among themselves.

* Compare Leviticus xxiv. 10, 11. We find, likewise, a part of this *Ereb*, or mixture, returned from the captivity, Nehemiah xiii. 3. when they were separated from Israel.

† Daniel Cohen, the last High Priest at Cochin, died there on the 22d of February, 1817.

* Bagdat is generally termed Babil in the east.

Tigris, opposite the ruins of the ancient Nineveh) 400 houses and 4 synagogues; at Halep, or Aleppo, many synagogues and houses; at Danias, or Damascus, and other places in Sham, or Syria; in Palestine and Egypt, a great number; and in all the intermediate villages in the Ottoman empire, Jews are stated by them to reside; he had, however, no written list of the houses and synagogues above communicated, but stated them from memory, as far as he could recollect. Mr. Faber in his *Judah and Israel*, vol. ii. note to page 116, edition of 1809, has inserted the following return of their numbers in the four quarters of the globe, said to have been (when he wrote) recently made to Buonaparte. In the Turkish empire, 1,000,000. In Persia, China, India, on the East and West of the Ganges, 300,000. In the west of Europe, Africa, and America, 1,700,000.—Total 3,000,000.

“The preceding account was taken, no doubt, upon an imperfect estimate, though, I conceive, it includes also the Keraim, (Caraites) or Scripturists, who reject the traditions, and which that of Mr. Ezekiel Elea does not, or can he bear them spoken of, being a strict rabbinist. Calmet has inserted the number of these Caraites Jews in his Dictionary, a particular register of whom, he says, was made in the middle of the seventeenth century, and they must have considerably increased since, namely:—

In Poland	2000
At Caffa, in Crim Tartary	1200
At Cairo	300
At Damascus	200
Jerusalem.....	30
Babylon (Bagdat)	100
In Persia	600

Total 4,430

There are, likewise, two places mentioned in the Chronicle of Ezekiel Rabbi, where many of these Caraites dwell in India, viz. Tattarijah and Rajahpoor, but their numbers are not inserted, or have I been able to fix upon the names of the towns in the map, at least, where they are likely to be found, though there are more cities than one of the latter denomination in India, as Rajahpoor, in the Concan; and another in the Mysore. It is certainly an Indian and royal city, as the name testifies; upon the whole, I think the statement made to Buonaparte, as referring to the Jews in Asia, falls very short indeed of their real amount.

This description of places, joined to those mentioned by the London Society in their Address, will be found to unite the line of communication with the Jews, and gives ample scope for the circulation of the Scriptures amongst them in this quarter of the globe. Ships are constantly touching at Cochín from Mocha, Muskat, Bushire, Bussorah, Surat, Bombay, Madras, and Calcutta, (and even from China and the eastern ports) affording sufficient opportunities for the purpose.

By previously transmitting the Gospel according to St. Matthew to the Jews in Asia, the method followed by this first Evangelist will be pursued, who is said; and is generally believed, to have originally written his Gospel in Hebrew, for the service of the Jews in Palestine.

It has been alleged, it seems, by what is stated in the London Society's Address to the Christian Public already quoted, that the Jews in England are, for the most part, very ignorant of the Hebrew, (and it may be added, generally speaking, in Europe likewise) but that in Poland, in the Crimea, and in the east, many of them are intelligent and well versed in the Hebrew, and so attached to it, that they receive almost any thing written in this, which they esteem the Sacred language, with avidity, and curiosity. To the foregoing I will subjoin from the transactions of the Parisian Sanhedrim, a passage in a letter there quoted, written in 1791, by a Jew, in an endeavour to stimulate his brethren to the acquisition of the French language: "Have we not," he says, "the example of the Jews of Asia, the most devout and most scrupulous of our brethren, who read and write only Hebrew, and the language of the country."* This is the case with the White Jews at Cochin, where there was formerly a college, and is still

a school, but what is remarkable, I am informed that of late years the common people among them have been accustomed to use the Hebrew language in preference to the Malayalam, the dialect of the district—from what impression does this arise? The two Jews who are here from Bagdat, both write and speak the Hebrew, and have a Sepher Tora or book of the Law with them, wherein is inserted the Targum of Onkelos, and the comment of Reshi,* and they have other Hebrew books; yet they are only common merchants. They converse fluently in Arabic, the language chiefly spoken in that part of the country from whence they came, and which has such great affinity with the Chaldee and Hebrew tongues.

I shall here insert another interesting circumstance, (intended also for transmission to the London Society) more, however, for the immediate purpose of making it known as extensively as possible, and that it may be fully investigated, than for any present benefit the people of whom it treats, can immediately derive from the work presented to the Committee, although they may at some future period equally with the other Jews. "In one of the frequent conversations I have had with Mr. Michael Sargon, on the subject of the Jews, he gave me a description of a race of them who are considered by the White Jews of

* Parisian Sanhedrim, page 22.

* Rabbi Solomon Jarchi.

Cochin, as descendants of a portion of the ten tribes. The idea of the discovery of any part of the lost ten tribes, naturally excited my curiosity; and he described those he had seen, as Sepoys in the Bombay regiment of native infantry, then stationed at Cochin, commanded by Colonel Grant,* of whom there were all degrees in rank up to the Subadar inclusive. That they regularly came every sabbath to the synagogue of the White Jews, and kept the sabbath until 3 o'clock in the afternoon, when they attended their military duties; but that their only prayer was, "Hear, O Israel: The Lord our God is one Lord." Deut. vi. 4. That a child of from two to three years of age, belonging to the Subadar's family was circumcised during their stay at Cochin, as was a youth of about eighteen, by Meer Sadi, the school-master, a White Jew, and the person who officiates as Mohel or circumciser of the White Jews at Cochin; and that one of their children called Daniel,† was at the Hebrew school there with Mr. Michael Sargon. That they are a bold race of people, and quite distinct from those termed (above) Black Jews at Cochin, with whom they held no particular intercourse whilst there, conceiving themselves

greatly superior, and that upon no occasion concerning the ceremonies of their religion, did they apply to the Black Jews, but always to the White. The language used in common intercourse amongst themselves, is the Hinddee. They returned* to Bombay, after the Cochin and Travancore districts were placed under the jurisdiction of Madras.

"This account has been confirmed by Mr. Moses Sargon, at Cochin, to whom I requested his brother to write upon the subject. He adds, that they also came from Judea† after the destruction of the second temple, and passed into the Mahratta countries, and by consequence of their long residence there and mixture with the inhabitants, became as Black as they; and it is said, he observes, by some, that they are addicted to the worship of idolatry; but that their sole prayer is, as before mentioned, "Hear, O Israel, &c." from which it must be inferred, they were originally White Jews, and Mr. Michael Sargon says, they are thus considered by the Cochin White Jews, though never as of the two tribes of Judah and Benjamin, &c.‡ to which

* In the year 1802, as far as Mr. Sargon recollects.

† Mr. M. Sargon does not state how he became possessed of this information, or have I been able to ascertain any thing satisfactory upon this point. Refer to Ezra vi. 16, 17. to the General Epistle of James i. 1. and Acts ii. 9—11. for the return from the captivity of a portion of the ten tribes.

‡ The two Jews also, now here from Bagdat, on being questioned respecting

* Colonel Grant belongs to the ninth regiment Native Infantry, and is now, I believe, in London, and might be referred to upon this subject.

† Nephew to the Subadar, whose name is Abraham.

they are of opinion themselves belong, but as the descendants of the other ten tribes. Hence we have in India, and living as it were in the midst of us, a portion of each of the three descriptions of people, who occupy so distinguished a place in the Holy Scriptures, namely, the house of Judah, the house of Israel, and the mixed multitude, which taught Israel to sin, Numbers xi. 4. quite distinct from each other, and all of them, in addition to other strong marks of character, bearing Hebrew names.

"On referring to Calmet, under the word Transmigrations, the following important passage will be found, which relates to the existence of a like description of people in America. "As to that opinion," says Calmet, "which supposes the Israelites of the ten tribes, at least a part of them, to have passed into America, the foundation of it is this:—Montesine, in his relation addressed to Manasseh ben Israel, says, That he found many Israelites concealed behind the mountains Cordelliron, which are upon the confines of Chili in America. He adds, that when he advanced farther

into this country, he arrived at the banks of a river, and a signal being given, he saw people appear who pronounced in Hebrew these words of Deuteronomy, "Hear, O Israel, the Lord thy God, is the only Lord." They held Abraham, Isaac, and Jacob to have been their progenitors, and pretended to be of the posterity of Reuben. They said they had been brought into this country by the particular and miraculous providence of God, &c.

"Here is, therefore, a remarkable coincidence of the existence in two parts of the globe, most remote from each other in every point of view, of a race of men who have obviously the same origin, and who use precisely the same prayer, and marking so strongly the accomplishment of the prophecy, Dent. xxviii. 64. Calmet, however adds, that the relation of Montesine deceived Manasseh ben Israel, who thereupon composed his treatise, called, "The hope of Israel," but as Calmet has not shewn, that Montesine had any particular motive for deceiving Menasses, it will, I dare say, be admitted, that the strong conformity of these accounts must attach credit to his statement, and whatever relates to so singular a description of people deserves every attention and investigation.

"I have not the work of Menasses by me, and therefore cannot say how far the other circumstances correspond, and being informed that the two Jews now here had been at

their tribe, replied, That it is the general opinion among them, that they (those known as Jews) are the descendants of the two tribes and half tribe of Manasseh, but in applying the term "Yahudim," or Jews, to them, they said, they were Israel; thus distinguishing themselves by the ancient name given to Jacob, Genesis xxxii. 28. Conceiving that of "Yahudim," or Jews, a term of reproach, and which, in fact, is applied to them as such by the Mahomedans, "Yahudee." Refer to Ezra ii. 2. and John i. 47.

Bombay, a communication was made to the eldest of them, (Ezekiel Elea) who describes a similar race of Jews as living in the vicinity of that place, where, he says, he has seen them; that their occupations are chiefly cultivators, and that they enter the military service, and he adds, many of them dwell in a street by themselves out of the town, in the same manner as the White and Black Jews reside at Cochin, where they have a synagogue, but that he had no intercourse with them: and Dr. Buchanan in his *Christian Researches*, page 234, states, "that on visiting Bombay in 1808, the Jews showed him a synagogue without the walls of the Bombay town, in the suburb, which had no Sepher Tora, or book of the law, only some loose leaves of prayers in manuscript; and that they seemed to have little knowledge of the Jewish scripture or history, and that this only proved what he had been often told, that small portions of the Jewish nation melt away from time to time, and are absorbed in the mass of the heathen world;" from these premises we may safely conclude, that there exists a synagogue at Bombay, out of the walls of that town, of a different description of Jews from the one belonging to the White Jews at that presidency within its walls, a fact alone sufficient to induce further inquiry, though the result cannot invalidate the statement of Mr. Sargon.

Having thus explained the principles upon which I propose to the Committee, the circulation of the work under notice amongst the Jews in Travancore, the reasons for transmitting to them in the first instance, the Gospel according to St. Matthew, and shewn the facilities with which they can be extended even into the heart of Asia; I have only to add, the great satisfaction I feel in addressing Gentlemen who have, I understand, already interested themselves in favour of our elder brethren, they to whom were first committed the oracles of God, whose holy name be blessed for ever, Amen.

I have the honour to be, &c.
(Signed) THOMAS JARRETT.

Madras, April 6, 1818.

"N. B. The following is added by Mr. Jarrett to the original title page of St. Matthew's Gospel.

'Ezek. xxxvi. 25—28. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.'

The subjoined is the reply I received to this communication.

To Thomas Jarrett, Esq. &c. &c.

Madras, August 14, 1818.

My dear Sir,

I have now the pleasure to inform you, that I laid your late letter to me, accompanying a most valuable present of thirty* copies of St. Matthew's Gospel in Hebrew, neatly bound, for the use of the Jews at Cochin, before the corresponding Committee of the Church Missionary Society; and am directed to express to you, how greatly they were interested in the very curious and important information you have afforded them concerning the Jews in India, and other parts of Asia; and their cordial thanks for the books you have entrusted to them.—They admire the large view which you have taken, and have so ably detailed, of the situations and connexions of this most interesting people, and the means to communicate to them the scriptures of the New Testament with ease.—They will be happy to concur with you in the promotion of so desirable an event, by the directions which they will give to the Church Missionaries in Travancore, and by their correspondence with England and elsewhere; and will have great pleasure in imparting to you all the information they may collect, affecting in any way these the ancient people of

God.—They also solicit from you the favour of a communication of the further results of your researches into the same most interesting subject.—In the mean time, having lately received a few copies of the complete New Testament in Hebrew; executed under the auspices of the London Society for promoting Christianity among the Jews, they request your acceptance of one, as a small token of their sincere respect and thankfulness—I am sorry to say, it does not appear quite in the dress I had wished for you—but the delay in binding it, has already made me too late in this acknowledgment.

I am Sir,

Yours, &c.

M. THOMPSON.

I have the pleasure to transmit to you a few copies of the work alluded to in the foregoing letter, as a specimen of our Types and Printing. On the subject of the interesting people above described, and concluded, from all the circumstances noticed, to be a portion of the long lost ten tribes, we are ourselves anxious for further particulars. In my next I truly hope to be enabled to give your Committee information regarding them from other quarters. My present letter shall conclude with an event that will no doubt be pleasing to you, namely, the conversion to the Christian faith of Mr. Mishael* Sargon, under

* As many as were then prepared.

* I find by an error of the copyist here (natural enough) that the name of

a full persuasion that the hope of "Israel" has already been manifested in the flesh. When he first came to me in July, 1816, he had not been informed of the nature of the duty stated in my letter of the twelfth of August, 1817, for which I then principally required his services, and he continued some time with me before he entered upon it, and as we naturally discoursed upon the prophecies, I found him strongly attached to his own credenda, and he religiously performed the ceremonies agreeably to the institutions of the Talmud. He had never witnessed, however, the worship of the church of England, and understanding we had no images in our churches, and that portions of the Psalms were read and sung, with prayer, and lessons pronounced out of the Old Testament as is customary amongst themselves, he expressed a desire to attend, and having been taught English, though not perfectly, his wish to know could the better be gratified. The solemnity and order which reigned throughout, the simplicity of the service, and the preaching seemed to make a great impression upon him, and what he had seen and heard, led him to further enquiries, to a comparison of the New Covenant with the Old, and to solicit such books as after a labour of eighteen months produced the conviction of those sublime

truths of Gospel revelation,—the incarnation, propitiatory sacrifice, death, and resurrection of the Messiah, and the coming of the Holy Ghost; and the result was, his baptism on the twenty-first of January, 1818, by the name of Michael* Sargon, at St. Mary's church, in Fort St. George, by the Chaplain, the Rev. Mr. Keating.

It is God alone who knoweth the heart: we have had some recent examples of a recession from the faith, but whatever may be the result of this change in Mr. Sargon, I am fully persuaded that the founding the belief of the Jews upon conviction, rather than upon Cabalistic mysteries, is the mode best calculated to produce a happy issue, and being of an age for the reception of strong and deep impressions, is in his favour, and it is from the rising generation amongst them that the most effectual and extensive conversion can, I think be expected, by human means. I am, Sir,

Yours, &c.

THOMAS JARRETT.

Madras, Sept. 30, 1818,

REPORT OF MR. ELSNER,

Secretary of the Prussian Bible Society, at Berlin, concerning the distribution of the Gospels of St. Mark, St. Luke, and St. John, in Hebrew, among Jews, during the Fair at Frankfort on the Oder, in Prussia, in March 1819.

[Transmitted by Dr. Steinkopff.]

THROUGH the kindness of the Rev. — Mudie in Ham-

Michael has been inserted instead of Mishael in my first letter.

burg, a parcel containing copies of the above-mentioned Gospels had been forwarded to me for distribution by Mr. Gilbert van der Smissen at Altona. Part of them I had remitted to such correspondents of the Bible Society as are most conversant with Jews.

Above twenty copies I took with me to the fair above mentioned; and I think it my duty to make a report of what occurred, to the respected promoters of the circulation of the word of God. May it make a joyful impression upon their minds, and increase the conviction, that God has, according to his promise, not cast away his people; and cordially I in my weakness unite in spirit with them in that mind St. Paul so beautifully expresses, Rom. x. 1, "Brethren, my heart's desire and prayer for Israel is, that they might be saved."

I made a beginning by presenting a copy of the Prophets to a Jew from West Prussia for his father at home. When he with great joy had accepted it, I gave him a copy of the Gospels of St. Luke and St. John for his own use. He read some verses, knew presently what it was, and said; that may also be read by my father. On the following day, I offered to a Jew in our own neighbourhood, a copy of St. Luke and St. John, with these words, That if he was not pleased with that book, he might return it to-morrow. He read half a page with great eagerness, then made a stop and said; I know

now what it is, and thank you most heartily. To the same Jew I formerly used to give some small tracts for his children. When, therefore, he applied to me now again for the same gift, I took the opportunity of presenting himself with the Gospels, while I furnished him with the Dairymaid for his children. On the third day, when I was about to give a copy of St. Luke to an elderly Jew, and he was ready to accept it, another young Jew entered my room, who presently protested against it, saying, These are no books for us—I was the first, to whom the Englishman (meaning Mr. Way) would have given some of them; but I know what they contain. There is spoken in them of Thola, of Thola. No! these are no books for us.—Quietly I took the copy back again. Knowing the mistrustful disposition with which many of them watch every word respecting their spiritual interest, I, when I had to deal with unknown Jews, commonly made use of the following introduction: Somebody has put this Hebrew book into my hand. As I cannot read it myself, but know, that it is a very good book, I will lend it to you upon that condition, that if you like it, you may keep it, as your property; but if you do not like it, I beg, you will return it to-morrow. And now I am going to mention a very encouraging occurrence. Three Jews from the neighbourhood of Krakow in Russian Poland

were with me in mercantile businesses. When I discovered in them a disposition, that excited my confidence, I gave to the eldest of them a copy of the prophets. All the three began to read it very earnestly, when at last the youngest exclaimed: These are our prophets! that is pretty! but what would I say? have you no book more of that description? I was obliged to answer in the negative, as it was the only copy, I had at hand. But, said I, here I have a smaller book, offering him a copy of St. Luke and St. John; if you like it, you may take it home. He now read about a page, the two others looking in with him. Suddenly he exclaimed: Surely that is good! that is the word of God! that is the word of God! Having fortunately one copy left of the gospel of St. Mark, I gave it to one of the two other Jews, who expressed a great desire. Deeply affected and thankful they would have kissed my hand; but when I declined it, they bowed so lowly to the ground, that I considered it as a reverential acknowledgment to God, for having put his word into their hands.

On the last day before my departure, when I had only one copy left, a poor middle-aged Jew of a very sickly appearance, but shewing traces of having known better days—which also during my conversation with him was confirmed—entered my room begging. I asked him, whether he could

read that book? (the gospels of St. Luke and St. John.) He answered in the affirmative, and read half a page with great attention. Upon my question: if he wished to possess that book, he said very modestly: Yes, if you will give it me. So I did. But now I turned the matter, representing to him, that in his situation money must be more desirable to him; wherefore I would pay him for it. But he would not sell it, though I offered him the due price.

Before I conclude this report, I would request of you the favour of communicating to me all the news concerning the Jews, as more information concerning them is highly desirable, and I most cordially would give it a place in our "Reports;" declaring at the same time my readiness to bring to the notice of the respected Society, which is seeking the lost sheep of the house of Israel, as well my own discoveries as those of my correspondents. **ELSNER.**

EXTRACT OF A LETTER FROM
THE REV. B. N. SOLOMON.

The following is an extract of a letter recently received from the Rev. Mr. Solomon, on his return from a Missionary Journey which he has been making in Poland.

Kremenchug, May 24, O. S. 1819.

— I shall now give you a short account of my journey in the governments of Ecathe-rinaslav and Cherson.—In the former town, which contains the

number of about 500 Jewish inhabitants, I had the gratification to find several who were not unwilling to examine the claims of Christianity. Some Israelites heard me patiently and with seeming attention in their synagogue, and three or four came separately to my lodgings begging for Testaments, which, on finding they understood the Hebrew tolerably well, I did not refuse them. But what was truly gratifying to my feelings was the very kind reception which the rabbi of that place gave me. I found this good-natured old gentleman over his Zohar, which he laid aside on my entering the room, but soon after took it up again to show me some passages, and said, he need not be ashamed of that book *for me*, for he has never met such a Christian before—he repeated the common place objections against the Christian religion, but in a very proper spirit, and listened with surprising attention to what I had to say in return—when I showed him the Hebrew Tract-*(רברי נצחון)* he read a few pages in my presence, and said, he would not return it, he hoped I would leave it with him—he observed, at the same time, that it appeared to him an inexplicable enigma how I could take the trouble of travelling such a distance, and moving about from one place to another, only for the sake of informing the Jews that Jesus of Nazareth is the promised Messiah—this, he said,

is a new thing on the earth! but Jews began to gather about us, and it was thought advisable to break up.—I left this good man, not without hopes that he, who commanded the light to shine out of darkness, may shine into his heart, to give him the light of the knowledge of the glory of God in the face of Jesus Christ.

From Ecatherinaslav, I directed my steps towards the Jewish colonies in the government of Cherson, where I witnessed a scene as pleasing and interesting as it is altogether new in the annals of modern history.—I think it must be interesting to the friends of Israel to hear that there is a respectable body of Jews consisting of no less than 4000 souls, who have newly left their trades in Poland, and have returned to their pristine patriarchal simplicity of life—who cultivate the ground, which the noble Alexander has granted them, with their own hands—who follow their flocks and their herds into the fields, and separate from the world they subsist on the steps entirely on their manual labour, and eat their bread with the sweat of their face—whether this might be the beginning of a preparation for their return to their own land I am not authorized to judge, but I could not help being struck with the idea that they might even on those steps be infinitely happier than their forefathers in Jerusalem itself if they would but know him whom their fathers saw only through types and

figures.—I hesitated not to declare this my opinion to them, and when they said they would rather be in Jerusalem than on the steps, I told them that they might have here more than a Jerusalem, a Paradise itself, if they would with one heart and one mind return to him whom their fathers have so unjustly pierced, but who was notwithstanding the bright glory that adorned the second temple at Jerusalem. There is one advantage which I had here above other places, viz. that I found among them much less difficulty of introducing the subject and obtaining their ear than among the busy Jews in the towns, where you may generally hear excuses similar to those in the Gospel—"I have no time to attend, I must first provide for my family"—here I heard no such thing—on the contrary, whichever colony I entered, I had no sooner alighted from my Britchky than I saw almost all the inhabitants around me and the rabbi himself on my side—Bibles, Testaments, and tracts were brought in, we read them together, we pointed out passages to one another, and the conversation was every where carried on with mutual candour and amity, and sometimes for three or four hours together—in some places the rabbi himself proposed we should meet in the evening or on the next day again, and in the mean time they read the Testament in their houses. But not to enter into particulars, I will only

say, that from all that occurred, I have reason to bless God that I have been led among them, and if the prayers of the righteous attend my poor endeavours, I shall never despair of seeing that seed which I have been enabled to sow among them spring up unto everlasting life.

B. N. SOLOMON.

To Rev. C. S. Hawtrey.

DEPARTURE OF MESSRS. FRIEDENBURG AND SMITH.

THE Committee having resolved that the Rev. Mr. Solomon shall be stationed for some time at Odessa, which is the general resort of Jews from all quarters of the world, for commercial purposes, Mr. Smith of Colchester, (the gentleman referred to in the last annual report as having offered to become his fellow-labourer) has sailed for the continent to meet him at that place. Mr. Friedenburg accompanies him as far as Berlin, where he is to finish his education, with a view to future usefulness amongst his German brethren. We need scarcely ask for them an interest in the prayers of those whose hearts' desire is that Israel may be saved.

JOURNEY OF MESSRS. SIMEON AND MARSH, AND ANNIVERSARY MEETINGS OF THE COLCHESTER AND IPSWICH AUXILIARIES.

SINCE the Anniversary Meeting in May, the Rev. Messrs. Simeon and Marsh (accompa-

nied by J. Mortlock, Esq. who liberally paid the expence of the journey) have visited Leicester, Hull, Berwick, Edinburgh, Glasgow, Carlisle, Lancaster, Preston, Prescott, Liverpool, Manchester, Matlock, &c. where they have attended meetings and preached sermons in behalf of the cause.

They were everywhere received with kindness and listened to with attention, and a considerable sum has been added to the funds of the Society as the result of their labours, the particulars of which will appear in a future number. We have much satisfaction in adding that an Auxiliary Society was formed at Liverpool during their visit at that place.

The Anniversaries of the Colchester and Ipswich Auxiliary Societies were held the beginning of July. On Sunday the eleventh inst. two Sermons were preached in St. Peter's, Colchester, by the Rev. Lewis Way; and two at St. Margaret's, and St. Peter's, Ipswich, by the Rev. C. Haw-

trey. On Monday evening, a Sermon was preached by the same gentlemen, at St. Peter's, Colchester, in behalf of the School fund. On Tuesday morning the Annual Meeting was held, at which the Rev. Mr. Nottidge presided. It was respectably attended, and a lively interest was excited by the important communications made by Mr. Way. The Meeting was also addressed by the Rev. Messrs. Marsh, Bull, Burgess, Hawtreay, &c. &c. In the evening a sermon was preached at St. Peter's, for the Hebrew Testament fund, by the Rev. J. Bull. The collections were liberal. On Wednesday morning the first Anniversary Meeting of the Ipswich Auxiliary was held at the Shire Hall, the Rev. Mr. Griffin in the Chair. The resolutions were moved by the Rev. Messrs. Cobbold, Way, Nottidge, Bull, Wilcox, Burgess, Hawtreay, &c. An excellent sermon was preached in the evening to a numerous congregation at St. Peter's Church by the Rev. Lewis Way.

P O E T R Y.

THE SAVIOUR'S DEATH, RESURRECTION, AND ASCENSION.

I.

Is Jesus dead? O what amazing death!
The God of Gods, to fall by human arm!
The Prince of life to bow, depriv'd of breath!
Ah! sinner shudder at the dread alarm—
The Sun of righteousness—enrob'd in glory bright—
This day is sunk—is set—in black, chaotic night!

II.

The rage of men the veiled sky reproves,
 Nor groaning orbs their thundering voice refrain,
Jesus is dead! The earth—all nature—moves!
 The temple's vail—the rocks—are rent in twain!
 My Saviour's dead! Oh! Father, comfort from above!—
 These eyes are drown'd in tears—this heart is lost in love!

III.

Jesus is dead! Oh! that my heart could weep—
 My veins pour forth their crimson tears of blood—
 My flesh and soul in sorrow sighing deep
 Be balmy drops—to dew my Saviour's shroud.—
 See Christ our High Priest slain!—The Lord of man expire!
 Love binds him to the altar's horns, and love illumines the fire!

IV.

Ah! glorious sacrifice—thy blood yet warm
 Softens and melts my adamant heart—
 Thy gored side my souls affections charm—
 Thy heavenly Love wounds like some winged dart!—
 Alas! my frozen spirit! all my love is but a span,
 Compar'd with thine, love's boundless ocean, center'd all in man!

V.

Jesus is dead!—Yes—once my Saviour died,
 But now he lives and reigns with God on high;
 Nor death nor hell could bind him fast.—He cried
 “Where death's thy sting—where grave's thy victory!”—
 Oh sweetest Jesu! wert thou dead, and didst thou rise alive?
 Bid sorrow die within this heart, and holy joy revive.

VI.

The eternal Word has vanquish'd death, and gone
 From earth, with shouts and trumpet's awful voice,
 On trembling clouds, t' assume the blood-bought throne,
 With God and saints in glory to rejoice.—
 Lo! see him mount the whirlwinds blast, and rise erect on high,
 Upon yon floating ether borne, aloft into the sky.

VII.

Where he triumphaut King, shall ever reign—
 Majestic Lord—till hell be trampled down;
 * * * * *
 Then death and time, the beast and prophet slain,
 His labouring church shall reap a peerless crown.—
 Stamp then, Almighty power, thy new name here within—
 Thy new name, Saviour prince!—and I the glory win.

Carlisle, Sept. 22, 1818.

W. K. S.

Rev. C. Simeon requests us to acknowledge on his account, the sum of £5. received by Mr. Moxon of Manchester, towards the education of two Jews under the Rev. L. Von Ess.

CONTRIBUTIONS TO THE LONDON SOCIETY.

FOR GENERAL PURPOSES.

A. H.	by Mrs. Winter, collected by her	2	10	6
Davies, Mrs. C.	Hoxton square, collected by her	2	12	0
King, Rev. John, A. M.	Rector of Bisley, Surrey	5	5	0
Ashbourne, Derbyshire, Parish Church, (Rev. J. Shipley, Vicar)	collected after a Sermon by Rev. C. Simeon	20	6	6
Bentinck Chapel,	collected after a Sermon by Rev. Basil Woodd	35	0	0
Birmingham,	by Miss Mary Lea Pratt	3	0	0
Bristol,	by Wm. Plenderleath, Esq.	1	11	8
Cambridge Society,	by Rev. Legh Richmond	28	15	0
	Trinity Church, collected after a Sermon by Rev. Legh Richmond	62	3	2
Derby,	Rev. Edward Unwin, Vicar of St. Werburgh's, by Rev. C. Simeon <i>Ann.</i>	1	0	0
Do.	by Mr. Cox			
	St. Michael's, (Rev. J. G. Howard, Vicar) collected after a Sermon by Rev. William Marsh	34	2	2
	Collected at a meeting of a few friends	8	4	2
Edinburgh,	Rev. Dr. Campbell, by Rev. C. Simeon	1	0	0
	Robert Hepburn, Esq. Clarkington, by do.	2	2	0
	Lady, by do.	5	0	0
	Wellwood, Miss, do.	1	0	0
Matlock,	Part of a sum left as a Legacy in trust to the Hon. Mrs. Childers, for charitable purposes, by Maria Holgate, a faithful servant	1	0	0
Shaftesbury,	by Mr. Jesse Upjohn	3	2	3
Sheffield,	Parish Church, (Rev. Thomas Sutton, Vicar) collected after a Sermon by Rev. Mr. Nunn, deducting expences £4. remitted by Rev. C. Simeon	16	5	0

FOR HEBREW TESTAMENT FUND.

Hereford,	by Mrs. Hale	1	10	0
Shaftesbury,	Mr. F. Hermin 1 <i>Quarter</i>	0	1	6

BUILDING FUND FOR SCHOOLS.

Bentinck Chapel,	(Rev. B. Woodd) collection after a Sermon by Rev. C. S. Hawtrey	19	0	4
Bristol Ladies',	by Wm. Plenderleath, Esq.	163	16	10
Bristol,	J. J. W. by do.	1	0	0
Hereford,	by Mrs. Hale	1	9	0

FOR FOREIGN SCHOOLS AND MISSIONS.

Hereford,	by Mrs. Hale	5	7	4
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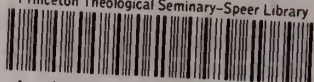
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